M2345
Nishimura/MUSIC
Saturday, December 22, 1973

and

BARN/Lunch
Sunday, December 23,1973

MR. NYLAND: So, back again. Although I made a little appearance on Wednesday and we had a lunch, Saturday is always the evening where I have to give a little report.

How did I find the West Coast - the West Coast? Quite active. Very good, serious, working, a very good atmosphere. The difficulty is still the relationship between them, which means the question of cooperation. Although it exists, but I don't see it very much at times when I'm not there; because when I come then, several come and it looks very good. Many times as soon as I leave, then they don't -- they don't all appear. Still, it is improving. There are many different activities now, and they're attended to. They have the same trouble that we had, and perhaps still have. Lots of work, lots of attention is required, very little money. And probably that's in the nature of it. That will change. Some will be better than others and gradually they will only -- they will also try to be able to stand each other's presence. That's always a problem. How can they be united? It's our problem also. It will be a problem everywhere where people try to Work on themselves; because they don't always understand that that should have a direct effect on cooperation, and that sometimes Work is very much better when one starts with cooperation.

So that the emphasis is every once in a while on inner life, and then it is again on outer life. And then they have the same problems as we have, here. We were busy, a meeting again practically every evening, and at lunches, three lunches, and talk, talk. If you want to know, listen to the tapes. I think we covered many subjects. Questions were right. Atmosphere was all right. I'm glad to be back. It's not that I don't want to be there, but I also know that a little bit is enough, and it can be used as a stimulus, and then my heart draws back here again because of many things that we have to do here.

I don't want to say too much about the meetings we had, because they were different -- different kind of groups. The one in Berkeley is different from the one in Santa Rosa. We had two meetings in Santa Rosa. We had of course a Land meeting, what we call the Thursday, formally Group One, which we now call a training meeting; that is, everybody tries to talk as much as they possibly can for a day or two and where there is a good exchange and a good level. No moderator, just everybody has the freedom to speak. And then of course Saturday and Sunday very hard work; lunch, and also evening; Sunday lunch; and then movements, and then the evening; and on Monday we did not go halfway to Seattle, which originally I had had in mind. But the weather was not too good for that, and also we were apparently very busy.

So some people came from Seattle and probably it was good. We had an extra meeting because of that in -- at the Land. No, we didn't have that at the Land. We made it a special evening

at the woodworking shop, which was very interesting, a little cold, but interest. And the next day we had a long lunch. There is always a lunch on Tuesday. That is the same kind of a meeting as we have here on Wednesday at 5:30: discussion of everything regarding activities and also what they will do for the Land the following weekend, and assigning tasks and arranging for different things.

And in that way it is good, because they need more cooperation among themselves. Assignments of certain things that certain people have to do, so that every person knows what someone else perhaps is doing and is not duplicating it. And so Tuesday evening was again in Santa Rosa. The last evening. Listen to it if you like.

Wednesday, early, I went back. It was a day early; I had to change it because of some other conditions. I'm glad I came back. I missed only one meeting because of that, one meeting again in Berkeley; but it was a good thing. It was just about half the work. Snow here; we didn't have snow there. It was a little cold. But all across the country it was snow, and we were at 37,000 feet high, and it became quite bumpy at times, but it was all right, and arriving well enough.

Going was a little easier. I sat next to someone who was very much interested in certain papers he had to get out of his little suitcase and look at, and then put them back again, and was nervous, and thinking apparently so was I. Not much of a conversation until the meal came. And then when we were both ready

to start, he says, "Mahltseit," and I said, "Danke Schon." I don't know if you understand that. It means -- Mahltseit - one says that in German in Germany, when you wish the other a good appetite. And it struck me, here was a stranger for me, and of course I was stranger to him; and there was this one thing, which was common to everybody; and it is almost as if it was a blessing that was asked, "May this meal serve you well."

It reminded me, when in Germany, we were several times, particularly in the southern part, and you passed, you don't know who it was, but it was always Grus Gott. Always a little bit of that kind of - call it folklore, if you like - of something that exists and wanting to communicate with someone who was also alive, not knowing them at all, but the fact that they were human being, and that you would like to say something to them - not much, because you don't know what to say; but at least you say, "Thank God you exist, or Grus Gott." It means "Greetings to the Lord." And with that you pass. You don't shake hands. You don't know them; you never see them again.

But of course, it is a custom in little villages particularly, and different people do know each other. And they, of course, would say, "Hello. Good morning. How are you?" But this is to strangers. And it meant, of course, at such a time that you felt at home. You were received. You were, as it were, one of them and perhaps they were even interested in the fact that you came.

And I thought of that many times, this Mahltseit, while I was eating. I said, "Do we say it among us? Are we that kind

of a person also who would like, before we start, to try to remember something? Or maybe to remind each other?"

Of course, one has had different ways of being educated. I remember in Holland, it was always customary before the meal that we had to say grace, and we boys, of course went blah-blah-blah-blah-blah to get it over with, because we were hungry. When the meal was over and my father would forget it, we sneaked out of the door until we were called back, and say, "Hey, hey, hey, where are you going?"

It always makes an impression when something of that kind happened. I don't know where it comes from, if it is something that is preordained or that it happens to be in an atmosphere, or that it is simply conveyed, as a certain custom among people. It is definitely not your own. And you're called -- it is called to your attention that something else also exists; and that's what I thought about. How can we remind each other? How can we actually come to grips with that what is important and also at times express it, and simply say it and not be ashamed but to try to remind someone in a certain way. Where are you going? What is it with your life at the present time? Do you remember? What is your aim? Can you see what it is in me? Can you see what it is in yourself? Can we agree at least on one point?

I think Gurdjieff must have thought about that when he said that Hope, Charity, Love, such things as feelings do not amount to very much, but that only one particular kind of a thought, like a reminder, can bring people together: that is, the knowledge

of dying. And each person, being mortal, must remember that, because that is like a common denominator, a characteristic of everybody. If we could find that among ourselves, our Barn would be different. It would be so helpful.

Such thoughts go through me, of course, at the end of the year. A Christmas - a wishing well, and then we add usually, and a Happy New Year. Why it should be happy, I don't know, but at least Christmas could be merry, and it could be good for each other as a festivity, to come together en famille, if one can, and to remember the year, and to say, "Perhaps we can make preparations for certain decisions which we will make on New Year's Eve." And so Christmas is usually to look back at what the year has been, and what has been the meaning and the starting out, as it were, with the birth of a little baby, as if that what is a new year starts then for all of us because that's the calendar. That is something that has to take place every year, and we can not deny it. You cannot get away with it. Even if in 1974 you forget and you think it is '73, you make a mistake.

And so I think if we can only realize now, if we look back and say, "What is the Barn? What have we done? And to what extent have we helped? Or are we clear about the necessity of helping?" And then I look and see of course different things I also compare. The West Coast is good because it is three thousand miles away, and I have telescope, and I can look at us and I can draw it closer and also eliminate, you might say by means of a telescope, a little teskooano. I can eliminate the outside

world. I can focus on our attempts. I can let go by in my mind the different people, the different ways they have been doing over this year, whatever their activities were and whatever their responsibilities were, the changes that have taken place. And I include myself, of course, in that.

I look at my year, this year, '73, and then I ought to say, "I ought to be very grateful." And then I stop a little, because I have to be honest about it. I can say that I'm grateful. I can also say, "This year has been extremely difficult." And it is not a question of dwelling on that, only it is a serious matter; because you see, I look at us, I look at Work, I look at what we are trying to do, to the best of our knowledge and with the best of intentions, with all the different feelings and even emotions that we have about it, trying to Work together and understand each other, and there are still so many things that fall by the wayside, and that are not understood, quite definitely misunderstood, quite definitely causing suffering, and sometimes, I say, needlessly, because if one only could talk, then perhaps it would be straightened out. But when there is no talk about it, or only a little hearsay, and sometimes a little information that is also either misinterpreted or misused, then it becomes doubly difficult.

And so you see, I think each person should consider this: What is the Barn and the value? What is it that you get out of it? And what is it what other people get out of it? And are we mistaken sometimes that we think that there is more than there

actually is? That it is worthwhile only at times, but is it enough to fill a whole year? Is there even enough to go on with? Is it worthwhile to continue?

You see, Gurdjieff in the third series begins the prologue of one of the chapters with "I am." And he starts to look back on what he has done, what actually he has tried to do, how often he has made such attempts at great cost to himself. And still at times he comes to a state of doubting: is it right what he has done? Questioning. Because he probably was, at that time when he wrote it, in that kind of a state of not knowing if that what he had done with the best of his intentions, and you might even say upon command of his conscience, that the reception of that, the imprint of his work, of what he had been trying to do with Prieure, and the accident, and the difficulties which were put in his way, and perhaps that particular part of his Karma, he started to question at that time in the beginning of that chapter. And it is really very sad when you read it. But it is good when you continue to read it, because then there is one word; he says, "But!" And from that time on there is a decision. The conviction within himself that nevertheless, whatever it may be, he still exists, and he still knows that he has certain things to do, and not only for the satisfaction of himself, but for those who are in need of this kind of knowledge.

It's not a comparison with Gurdjieff. I'm only saying we are in a very small way trying to create something that is -- that is difficult sometimes to understand, but it should have a value.

And I hope, you see, that in the next year we will understand that a little more, that there can be more contribution from all of us for that one common aim, understanding what is the trouble with ourselves, and realizing that that same kind of a trouble exists also in others, that we sometimes are in doubt, and that others also are in doubt and that is as a matter of course the existence of an unconscious world. And that in that and into that, really, is given a ray of light which sometimes we do understand quite well, and that we wish to dedicate ourselves at times, also, to see that that light becomes a little more bright, and will continue to shine a little longer.

And so of course I do hope that, and I also realize, I would say with my feet on the ground, that there are many difficulties and that the conditions in which we live, the conditions of the Earth as a whole, the difficulties that are there and what has been uncovered, and what is without any doubt misdeeds of many - hypocrisy and a great deal of lying, a great deal of selfishness, which always seems to crop up, always desire to have more power, the desire to have more money, a desire to have more sex. These are the three things that are extremely important in life; they are also important with us, as a group. And we have not as yet found a proper relationship. And we do not as yet know how much to give to one, and how much to another; and particularly this question of power is very bad for us, because in many cases we remain extremely selfish, and we don't want really to share enough when it costs something, when you lose a little

bit of your power, and when it becomes expressed in a form which is very definitely based on possession.

And so I see this of course, I see enough, I'm sufficiently familiar with many years of an existence and striving and struggling, and I see also the conditions of the world and where we now live, our culture, our disappointments, our expectations and what really we have in mind with all of it and how it has to change. And so I hope that in the beginning, that the following year, as we say now the sixth of January when we will have Daylight Saving, and that it also will be the time that the comet will be more visible, as a visitation to this earth, not knowing why, but perhaps it is very much like the zilnotrago or that what exists in the world and that we don't know about what the influence is, how, or the condition of the sun with the protuberances, with that what definitely are sunspots, affect our lives, affects the moon, affects the tides, the conditions in general, of that what is created, perhaps created by a cosmic force, or a universal wisdom, but nevertheless, not knowing what the reason is. We don't know the reasons ourselves even for our own little Karma, and why we have been born as different types and what it is that we have to fulfill in this life and that we have to find out what it is and why there are so many difficulties sometimes put in our way, and that we come to a confused state because there is no direction and still decisions have to be made, and we cannot always make them.

And so when Daylight Savings comes, maybe it will help the

energy crisis a little bit. It will bring people a little bit more together, because everybody is affected by it. And it is Epiphany when the Three Kings were in search, and finally found that what they were looking for. I always have looked at the Three Kings' Day as the three centers in search for an 'I'.

And I hope that one can understand that perhaps on that day it may be possible that certain changes must be made within oneself. I would say one week after the New Year's Eve, and then another week before we celebrate Gurdjieff's birthday, because then this particular period becomes important for us. We can make resolutions a week from today, thinking about the New Year, actually what we want to do.

But the resolutions have to be based on the knowledge of ourselves, and knowing what we have been in this year. And why we can now do this and that, and perhaps not as yet something else. And why it is necessary to have patience, because if we are serious we must know that patience is absolute necessity for us to be able to live and to cope with whatever we have to go through and the knowledge gradually to understand that what we are unconsciously, is just the way it has to be. That is the rule, that it is exactly that way as it is that it must be, because there is no reason as yet of an objective kind that has changed it.

And so the condition of the world is also mechanical, and it runs around and it does this and that, in accordance with the unconscious states of human beings, and that that what applies

to the totality of organic kingdom functioning in accordance with certain natural laws, that also applies to each person, every one of us, under the influence of a natural law, being what we are and automatically fulfilling that kind of a function which is required and ordained. Because we are under that kind of an influence without knowing it, and if we do know it, we don't want it, because we resent it and rebel and then what is your rebellion worth? If you don't want a blizzard, it will come. Maybe they cannot predict it as yet, accurately, but it is known what is going to happen. That what is in your hands as MM, Memento Mori, that indicates what is the situation for your life, almost regardless of what you are going to do, and not knowing what you are doing because you don't really understand your unconsciousness. You are under a certain law which is required to be fulfilled; that is, if you wish to stay asleep. And the whole point that Gurdjieff tries to make, he says, "You may be what you are, but for God's sake, why don't you become what you ought to be?"

And that I feel is really the necessity of a realization of going into a new year, and making that year perhaps different than last year, and perhaps a better resolution and more seriousness, and more simplicity, and more loyally wishing to become really understanding the necessity of such simplicity, to become what we really are in this kind of a world - "The New World" it is called in the last book that was published. A new world we've called it many times, a renaissance, a rebirth of that what actually can take place with one's inner life, which at the

present time is very embryonic, and the date for birth is really not as yet determined, because the conditions of this kind of state in which we are is not as yet set of when a birth ought to take place.

So it is still gestation. I say it's an embryo. It is still something that is, as it were, being worked on. It has been started because life has been given to a little bit of one's inner life. Life is there when one wishes to see it, and at times one lifts up one's head and looks around a little, not very far from the ground, but at least there is a possibility of then recognizing something, and perhaps even the comet is sent in order to wake you up. And perhaps you can use it for that. On the 28th of this month, it passes by the sun. It receives from the sun a final greeting. Then the sun also says farewell to the comet as a visitor, and perhaps this one will never return.

And so what will this particular wish be from the sun to the comet? I've thought about that. Is there a language between them? Can the sun actually speak, as we say, communicate? Can it actually send certain things out? And we talk now about emanation, not radiation. Emanation is a state of the sun itself, which of necessity starts to radiate. And so maybe there is some good greetings for the new year, or the new century, or the new aeon, for the comet, wishing it well on its trip through the universe, and hoping, I believe that, that the sun will say, "Why don't you become a sun? Lose your tail. Your tail is still a tale of woe. You are not as yet a sphere. You just are working

away a little bit and make it noticeable and you think that the tail is necessary to be received. If you only could become like a little bit of a star, maybe you can shrink a little, lose your tail and all your different behavior forms, and become very simple as a sphere with one aim only, to give light. If you could understand that, Mr. comet, maybe you never will have to come back."

So I hope that on the sixth of January you can make decisions for your life, for your future, for the life that is ahead, for that what you really wish, and for which you ask God His blessing. We talk about God, you know, because God is really the central point in the religion which culminates in the conduct of the life of a man on Earth. Maybe that's where it starts. Although it may be a continuation of many lives and of course this question of evolve -- evolution, is also a question of many lives. It is far from being able even to be finished on this Earth, and what we don't finish we may have to come back. We will, probably, in some form or other, that part of the Karma, I say, that has not been eaten, and of course cannot be digested, cannot become actuated within oneself. But it is necessary that all things are fulfilled, in accordance with all laws; and for that reason, I say, "Make haste."

Why do I say that? That has gone through my mind many times, that you have to hurry up. It is really necessary that you see that you do what you can do, and not wait, as you make up your mind about it. Because it is necessary to take in, and in and in; and take, and take, and take now. I do not know where I will

be next year. I want you to understand that. It is not that I have any worry, but I do know I have suffered a great deal and I ask you, many times I do ask you, to help me. It is not that you can help me so much in doing what I ought to do or helping me to do that. Your attitude is that I ask you not to be negative and to be considerate and to do the little things that I ask from you when it has to do with an activity for which you are responsible, to keep me advised or to let me know a little so that I don't have to ask ten thousand times, that you really help me that way, so that I can then, perhaps, help you a little better. Now is the time to help me. Not a little later. A little later I will make my own adjustments, if these kind of things at the Barn and our activities are not fulfilled and when I feel that perhaps I shouldn't do it any longer, that I should say, "All right. I am, but what will I be?"

And perhaps I'm not like Gurdjieff, that I will say, "Nevertheless I will continue, because and if ..." Maybe I can say it. But I ask you, the time is now, when activities don't go very well, when they don't have contact with me or the office any more, when they have their own ideas about what ought to be and so forth, and not tell me, what will I do? Certain months and weeks go by, I have no contact with a few of the activities, and then some will leave and another will leave and what? And what will I do about it? And should I know? Should I close them up? Should I continue with it halfway, fifty per cent? Forty-nine? Forty-eight? When it should be seventy-five, eighty, eighty-five,

ninety? That is what we are aiming at.

We try to make the Barn a building in which there is something that can remain alive, and of course we do work at it every once in a while, and beautifully, and there are many who do understand that. But those who don't, they are the weakest links in a chain, and it should be a strong chain among all of us. I've said that many times, and I don't want to emphasize more and more that certain people do belong, and they must stay, and others don't belong and they cannot stay. And I will tell them. I've said it also. I have no hesitation about such things. But those who wish to help, help me, but not me. You know I stand for an ideal. I talk about it all the time. If I fail you can criticize me. But if I don't, or rather if I touch that what you agree with, then it behooves you really to help, to see that you are not negative and that you stay -- stay away from this God-damned nonsensical gossip. And that your behavior perhaps is sometimes a little better than it is, and that you really make attempts to consider things and become concerned; and that you then, if you wish, can work together with each other; and not all the time have difficulties and sit into each other's hair, and not knowing this and that, and constantly throw away all kinds of little rules that you should adhere to.

And many times I've said it is not to ask too much of you if you're honest and sincere about Gurdjieff's ideas and the objectivity that is involved, and the possibility of building your Soul. You see, after all I don't care how you make your

Soul. I honestly don't care if it's Gurdjieff or someone else. But I do know that it is absolutely necessary to have freedom, and that you never will gain anywhere and never come anywhere with your selfishness if that continues to exist. That is a definite Golden Rule for anyone who wants to make a Soul. A Soul can only be based on losing yourself. Then you will find your life in the new Soul as a renaissance. That is the requirement. And when you talk about Work, talk in a simple way and always when you talk to new people, always introduce a concept of 'I', always say it is necessary, the creation of 'I', because otherwise you never will understand what is meant by objective behavior, even if you want to call objective thinking by the word of awareness. Something has to do something, and you should not hesitate to call it an 'I'. That's what Gurdjieff calls it, you know.

You can describe it where it is located in your head if that is what is ABC. You can describe it when it is an emotional state, and you can call it the presence of the Lord, whatever that might mean for you; but it is always something that functions objectively regarding you; and because of that it is different from any kind of a form of subjectivity that you now know about, and that is in charge in your unconscious states. The simplicity of Work, in words we use, I would almost say for that reason, listen to the tapes from the West Coast. They are very clear, very simple, and answers to several new people, and making distinctions about what is, and what isn't, and what I say

now in my opinion ought to be said, in a certain way in a certain language in an exactness, in that what you know, that then can stand above water, and will not drown, and can be looked at, and it can become an anchorage place for your own boat.

Such are the statements about Work which I think we still should learn to agree on, and of course based on your own experience, and even if your own experience does not indicate as yet what perhaps could be the truth, then say it in such a way that perhaps you do not know as yet, but that Gurdjieff means such and such. Do not be misled by a lot of other stuff and nonsense. I say you can reach a religion and out of such religion, if you understand the principle, you will gain exactly the same as what we try to do, perhaps a little bit more catecalizically inclined, and perhaps with a little better result or at least with a result that you can see, or a definite description of what is the necessity of growing up a ladder stepwise.

But all of us must Work, and much more, and much more in meekness, timid sometimes, not daring always, not being too much mature too soon, when the maturity is based on thin air, or hot air sometimes. Enthusiasm alone will not get you there. Inspiration alone will not get you there. Perspiration will, while it is mixed. You remember, genius is 99 per cent perspiration, one per cent inspiration. And Work means perspiring. Work means sincerety and a real wish in emotional state and acknowledgment of the nullity of oneself. We talk many times now about to accept oneself, how to be in such acceptance. Then we stay with

it, to be now in that state, to be now in awareness and registering that what is the truth.

You see, what happens in other religions, when you try to see the principles that are involved and you come closer and closer to definitions of doctrine and dogma, and that what is prescribed and that what actually takes place, when you talk about, like I did on the West Coast, about the church fathers, when you read books, like The Cloud of Unknowing, for that what is an emotional setup for yourself, and digging deeper and deeper within yourself and trying to reach that what is unquestionably indelible, that what has permanency, and that can be free from all thoughts and feelings, and that is the place where you can meet God Himself.

All right.

Turn tape

MR. NYLAND: And that you must understand that all attempts anywhere, everywhere and always, having to do with the possibility of a spiritual development, must lead to that kind of conclusion where peace is and where there is no further questioning any more about your Earthly existence. That first has to be reached. That is sometimes a result of a prayer and sometimes it's a result of a meditation. Sometimes it's the result of a shock, all of a sudden recognizing what is what as truth. That is the first point from which one starts again, but having reached it, and at that one moment, a joy within yourself which reverberates in heaven.

Then the beginning of Work, because you see just reaching that point is just a beginning. The beginning is, I see myself now and it is truthful and I know that's my instrument, and now I Work from inside out. Now I start to conquer my own world. Now I start to determine the real strength of me as life is expressed in different forms of behavior in thought and in feeling. And now I know that that what I have acquired, as a knowledge of myself, as an awareness which is the truth and the only reality of myself, that then now I can afford to put it in a dimensional world. And again I walk through this world, but this time with an awareness which is fostered by 'I' and which has wakened up in Magnetic Center. Then I understand what is meant by omnipresence. Because, you see, it is not - as I use the word sometimes - leading to something. That is only to give a little indication of what is meant by a distance that one has to go that we can understand, to go from one place to another. But when that between two points is telescoped into one point, we are at a loss and confused, because we don't know what it is to go within that point, and again find that kind of a place as a distance away from the surface going through essence and coming to the essential essentiality of one's being.

And so omnipresence is there in that point and now I want to prove to myself that the omnipresence is everywhere, and always; that then in the particular instructions which are necessary, having come once to the realization of concept that has taken my life up and which is now on the level of my being, I

start to use this concept by going around everywhere and always remembering myself. Then omnipresence becomes an entity of an assurance and an experience. And in that process, becoming as it were endless, I become all-wise, because nothing then will be new to me any longer, and I start to understand what is this omniscience, in all corners of the world of myself.

And so, having visited all the different cells and the nooks and crannies of my body, all the different possibilities of expression and that what exists as life everywhere for me now within my world, then I start to understand that if there could be a unity among all such forms of life, it would be as if such life is withdrawn within one point, again within my Magnetic Center. That is when I, in participation, start to realize that where I came from is already where I am, and that what is the knowledge of that what is, becomes omni -- omniscience, when it is understanding, then I also, and this is the last concept that comes to me, that something in me is omnipotent, and that comes, and then one says, "Yes, that is God."

Sometimes, I know I'm talking a little bit ahead. I'm talking sometimes in a vision and sometimes you may not believe it, or maybe it touches you somewhere, not everywhere as yet, not totality. I would almost say it will come because it is bound to come. Why does one leave Gurdjieff? Because it becomes a little difficult to Work. You have to overcome such difficulties, because the door to your inner life will not always be open; when you close them yourself it will be terribly difficult

to open them again. Gurdjieff used to say, "What you do, do; today is right for today. What you don't do today, you may have to do tomorrow, but it will cost you twice as much." Of course this is the idea that one gets older and that times comes very heavy and at the same time it is right because it doesn't have to be relived all the time. The more one sees oneself in the way one is, and the more one becomes acquainted with one's own repetition -- repetitionism, the more one sees one's mechanicality, simply behaving as an ordinary form of a habit, and existing, and not being alive really, the more one becomes free from such contacts because it is already so well known what one is that you don't want to have to repeat looking at it all the time.

One must have a vision and an aim. One must make it for a resolution for the new year. You should, at the present time, be able to stand on a watch tower and look around and to see the Barn and to see what it is worth, to see the sun when the sun comes up and bathes the Barn in light, and the whole day there is that kind of light, until the sun sets on the other side, so that all of the Barn has been lit up, and that that what comes from the sun has penetrated a little bit, and there is still that kind of atmosphere lingering with your knowledge that the day was there and the day from now on started again to lengthen, day after day. It's beautiful to have that notion that for quite some time now the light is in our favor.

I wished you would learn to Work more, learn to understand each other. I wished you could love each other. I wished you

could become a family and not based on selfishness, because that falls apart. It is of no use. It doesn't bake you any bread in heaven, I've said many times. It only creates your own little world in which you think you're such a Goddamned good king, or queen, and you're not; you're just fooling yourself. You don't understand anything about God, because He is not selfish in sending what is needed as information. He, if He is consciousness, is not selfish when He is like the sun, shining all around even, because the sun shines also on the other side. I don't know if the sun rotates like the moon. I don't believe the sun does. I think the sun just moves, and the moon, in order to keep track of us, keeps always the same side and has a rotation equal to the rotation of the Earth itself. That is very indicative, you know, because it means that what the moon represents always put -- always wants to put its best face forward when it is observed from the Earth. But even the moon changes into a new moon and a full moon, and because of that it is not reliable. That's us, because the moon is our behavior. That's our personality. It's not reliable and what the sun wishes is to become like the sun and not live on reflected glory.

We will talk more every once in a while, maybe not so much, because I will force you to study. I will force you to behave. I will see you once in a while, and then it has to have meaning. I will leave you alone many times because I feel that you have to learn to stand on your own feet. And when you cannot do it, I have to tell you to pray for guidance. And if you can, ask Gurdjieff to give you light.

So to Gurdjieff. Don't ever forget him.

SUNDAY LUNCH

MR. NYLAND: O.K. Well, we have a little longer time now to talk about a few things. One is in reference to last night. I mentioned MM - memento mori, as a reminder which Gurdjieff also uses, as you know. What does it really mean? Of course we say very glibly, "All of us will die." And of course it is true. We know it. We don't know when and we don't want to think about that. How can it be of help for you for all of us to Work? It has to be clear that the period of this life as you now are living it has a responsibility inherent within that, something that must belong to that fact of being alive and you have to take that as a responsibility to see what can be done with your life for a certain purpose. So, what is the purpose?

An ultimate aim is, of course, that one can become a servant to God, but for that you have to be religiously inclined and perhaps it is not always clear of what is meant how to become a servant, and perhaps you should put it on a different basis, that the responsibility for a man is to learn to understand why he is living now and what has to be done while he is living for a purpose of ultimately becoming something quite different in the continuation of his life, leading to more understanding and ultimately finding his place in relation to everything existing. So you see, we are like a group of people very much removed from unity and that ultimately there ought to be a hope that life

itself as represented by all of us will be combined and understood and at such a time of course that what is the form of expression of life will disappear and the statement of life being life and existing is a very difficult concept to accept, particularly when you want to introduce the question of omnipresence.

I talked about that last night, also a little bit, but you see what is really the emphasis that one uses as much as possible different experiences of ordinary life for the purposes of growth and evolving, and that the necessity for an understanding of evolution is really to answer an expectation on that part of the Lord, and by the Lord I mean now a totality of spiritual existence which governs the universe and is interested intellectually, emotionally, and physically in that what exists, and that gradually out of that will come a certain satisfaction for oneself to know that one is doing the right thing and this simply we say is a question of one's own seriousness.

How does one use this question of dying? In the first place, you must see that your life will continue and that life itself is not really dependent on the form of the physical body or using the physical body as a form, because that's the requirement as far as the Earth is concerned. As soon as you would leave the Earth, you know already that one becomes lighter and lighter, that there is less and less of this kind of gravity which makes the heaviness of your body and that you, when you get away from the atmosphere and the attraction, you start floating. That in itself is already an indication of a life existing, but in an

entirely different form and you can easily visualize that life then by itself can exist without even having to float, and when life then starts to penetrate into a variety of different possibilities now existing, sometimes as we say in space, also limitless space, that then an existence is just being and no more, and nothing less.

So now we look at each other. You see what we are, what we are doing, you're active and you show that there is life in you, and you look at a person and you say, "You will die." It's a terrible thing to realize that because everything indicates he's not dying. He is just alive. He is working; but to visualize such a person dying, sometimes maybe at the moment when you see him, you see him dead, as a body - no aliveness. You see him growing up, dying because of old age. You see him lying in bed being sick, hospitals, gradually life disappearing. It doesn't. The body disappears; and then that kind of concept starts to affect you emotionally and when that is really clear, then you say, "But I die also." And with that tremendous force you then see yourself and you agree you will die.

What does it lead you to? To life itself, because this is the reason that Gurdjieff mentions it to utilize the time that you are alive on this Earth and not dead as yet, that is, not as yet as a dead body; that there is time to Work - time to remember yourself; that the responsibility is still there because you are alive; and that these conditions are now existing in order to understand more about life itself, not death. So that

So that gradually death loses its sting, because if you continue to emphasize life, you will emphasize less and less the body or the form in which it happens to be and to some extent in relation to that what we call acceptance or impartiality, you will pay less and less attention to the form, only in gratitude that it is a means for you to show your life; and dying simply means that you can be free from that what now binds you. So when one looks at oneself and says, "I will die," at the same time you say, "But, I am alive!" Many times I say when you wake up in the morning, and you open up your eyes and you say, "Thank God. I am alive for a day of Work. I'm alive to fulfill a task. I want to see what has to be done and I want to be open to that."

Maybe to some extent I can now see more or less what is meant by considering oneself a channel through which life is flowing and that the purpose and the responsibility one has is to take this life as it is now and to allow it to flow through you without you as your body, or as the different feelings and the different thoughts affecting life, that is, that you keep life pure and understand what is meant by the emanations of the Lord in existing and then sending such life force by means of your activity in the right direction where it belongs, and where you control to some extent the way it ought to be expressed, and then one wishes to become harmonious, to sound the right kind of a chord which is necessary. I would almost say, when a harmonious man sings, God will listen to his song.

And so it is not a question of being morose. It's just the

other way. It is a gratitude. I see this Barn many times like an instrument to help you to see your own life. The Barn itself has a life. Last week I think Robert mentioned the fact of the birthday of the Barn - six years old, going into the seventh. I mentioned this on the West Coast also. I said the seventh year is really a condensation of everything what has gone on in the six years before: every kind of experience, everything that we have done, every kind of ambition, any kind of a wish, any form of idealism, all the different work that has gone on and has been put into this, I said again also last night, perspiration; that what went in as work physically, what went in as work conceiving certain things which could be done and gradually trying to make this Barn what it ought to become, because if it is growing and it has lived now for six years, it is entering into a different kind of a sphere, more and more understandable on its own part and the seventh year will end as a period of that kind of establishing a Barn to be fully alive.

After the seventh year, it will enter into the beginning of maturity. That's why I feel that next year is important for us. Either we say it will work and there will be success, even in the ordinary sense, or it will go down and I wished, of course with all my heart, that we keep it up. Don't let it. It is up to us to help to maintain it. The sun of the Lord will shine on us without any doubt. Something of that kind can be noticed in the next level of existence, and perhaps at such a level there are spirits who look kindly, who wish for us a further understanding,

who care. You might say those who in ordinary life have already gone across and who are there now and who were friends or families or relatives, who now consider you from above and who perhaps even have contact with you and guide you in certain ways; and they expect you to join them and they will look forward with love and kindness, so that then when you do come, they will be able to tell you what is what about the universe.

And so I feel whenever there is a structure of this kind which gradually starts to become spiritually filled, that it is necessary to keep it pure, and to make quite sure that whatever we are doing here is acceptable in the eyes of the Archangel Algamatant; that we are trying to make this more alive so that the seventh year as culmination of the first six, and seven - that is, that what is the first period of an existence in accordance with the laws of phenomenon, because we are living on Earth and the Barn is an earthly edifice, that then we can enter between seven and fourteen. Wouldn't it be wonderful to continue for the next seven-period year?

But we must work and we must work in gratitude. We must work with all our intensity, with all our wish and kindness and love for it, love for each other, understanding, making quite clear the meaning of Christmas, New Year, new decisions, making quite clear what is birthday whenever it happens any time during the year, again and again coming to an accounting with yourself, every once in a while seeing, standing, not looking back necessarily. Keep on looking forward, but stand still and I would almost

say the atmosphere of the past will affect you, because it is not like in a rowboat where you face with your back towards where you are going. That is ordinary life. That is unconsciousness. In consciousness, you sit in the boat and you face what you are going to see in the future. That is how you row in a conscious state. And I see this more and more if one is willing to understand that for oneself how it can belong and what is really the meaning.

I wanted to add that to last night, because I think it's important that you understand to have something like a talisman. Of course, your hands are when you look at them, but also that you may forget because you work with your hands, but when there is something separate, like a talisman that you carry with you and you can put in front of you every once in a while, if you can look at it. I don't mind what it is that reminds you; but then looking at it, change it into your 'I' so that you understand then what is meant by the similarity of the two ways of looking at Work which are familiar to us more than the third one, the intellectual and the emotional.

It comes to the same thing when something is present to you. It is like an 'I' being benevolent and in the presence of that what is higher than you are and towards which you aspire, you put your best foot forward, but in relation to that you put your best heart forward. You put something forward that is of an emotional quality, because that is the relationship which is established It's not as it were a working physical relationship,

and it is not a mental one, but it is something that engages you deep down in your feeling and your emotional state is affected, and then there is quite a sincere wish. If it is better that you imagine things to be like that, it is easier perhaps to come to conclusion of yourself - what you are - because always that conclusion must be reached. Who am I in the presence of an 'I'? Who am I in the presence of the Lord? Who am I even in the presence of Mother Nature? That is the constant prayer one should have, to see what is it really that is taking place within me when I start to think and I feel and I wish both of them to have a common aim, and that then my body and the physical ambition and the physical ability and dexterity, all of that becomes a servant to a totality of oneself striving towards further unity.

So it is Christmas very soon, and then we will have New Year. I just want to add a few practical things. You can consider them.

I want to move the Health Food Store to the Railroad Shop, on the left side, after Christmas. We will have to make some arrangements for that. I think it will have a good advantage, because it will bring in people. At the same time, it will help also the crafts. The crafts will concentrate more and more on the right side; that's where they belong. On the left side I would like to utilize the space for that kind of a purpose, and partly because I feel that the bakery also has to expand sufficiently, because there is a great deal of work that has to be done to the bakery to make it really worthwhile.

And we can do it, because we have the ability and we have

the wish and we have enough volunteers and we have enough insight. We have also enough quality of intellect. We know what to do, because that what we are doing with the bakery is a sustenance for the body itself and we want to keep it healthy, and wealthy, maybe. Maybe that is emotional; and wise, I think, is a mental quality.

But also something else. I will stop the garage. For another two weeks it will be open; then I will close it, for different reasons. If you have any cars there to be repaired, get it done, and don't expect it to be open too soon again. I do not know what I will do with it, not as yet about the function. I have to consider it. I have certain ideas about it, but I just want to tell you. Do not expect after another couple of weeks to have a group garage. You will have to take care of your own car some way or other until we can make different arrangements of some kind, but for the time being that is my decision. We will use it and we will use it well, but I'm not satisfied with the way it has gone; and so I've said many times, I don't hesitate to come to conclusions and to make statements of this kind which are definite.

Many things of that kind for which you have to prepare, for which you have to be open, where it has to be for yourself, that at any one time you can die. Try to see that you live that way that it won't make any difference, that you do not leave too much to the future, next year and next year and next year. The practice of life is now. It is not tomorrow, and what you must do,

you must do. Fulfill what you can now. Attend to relationships which are not as good, to see if you can settle them, to see that they can come to a conclusion. Don't leave it to time. Time will not settle it for you. Time will just flow through your body, your mind, and your feeling and leaves you again. It is that what is necessary to be decided by you; and the level of your being will decide it, not time, not circumstances. Your attitude, your understanding, your wish to become clear, your desire to make things right, not to leave things till tomorrow when you can do them today.

One must live as if at any time your heart can stop. Of course, immediately you say it won't and of course I hope it will not; but I say the attitude is one of very great seriousness. Who knows what and who knows when and who will tell, even when you pray, and where is God when you need Him most? When you live and you might die, perhaps understanding that you will be able to live forever.

To Christmas. Next week, to a good year. To Christmas in retrospect of this year, and to come down to Earth to a good afternoon now. And a blessing for Gurdjieff.

And so, when vacations are there, huh, and our regular musician is not available, I feel a little bit like an <u>ab actis</u> - you know what kind of function that is, when you have a president and a secretary, and a treasurer, and so forth. The <u>ab actis</u> always has to fill in when any one of the officials have been detained. So then the <u>ab actis</u> plays the role of a president or

a treasury because they happen to be on vacation. I'll play organ a little bit.

END TAPE

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